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*AMBITION.**

HALF our difficulties in religion, and not a few even of our temptations, are due to a misunderstanding of words. A preacher stands in the pulpit and tries to draw a picture of the mysteries and wonders of life that have seized his soul; and his only instrument is language—language which a clever writer has called "an arbitrary system of grunts and squeals." Do you wonder that the preacher fails? Do you wonder that he finds it as impossible to put into words what his religion means as you would find it impossible to put into words precisely why so-and-so, and no one else in the world, is your closest friend? Do you wonder that superior persons have said time and again that words were a device of the evil one to conceal thought?

During the last few weeks I have been reading again that amazing self-revelation, the book of the *Confessions of St. Augustine;* a book written in a world similar in many striking respects to the world which is represented by a university city like Madras to-day. One of the things that most astonishes me in it is the very intimate connection which, Augustine insists, existed in his own early years between intellectual difficulty and moral weakness. We must no doubt make some allowance for exaggeration in a man who inherited and did work to establish a belief in the importance of mere correctness of opinion. But when all allowance has been made the fact remains that Augustine was for years unable to enjoy the full fellowship of the Church of Christ, and the moral victory which that fellowship mediated to him, by a complete and to us fantastic misunderstanding of what words meant on the lips of his teachers.

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* Sermon preached in College Church, February 2, 1913.

To compare small things with great, there is I think in many minds a real confusion in regard to the meaning and place of ambition in the Christian life and that is the reason why I venture to speak of it as my subject to-night. As the word is most commonly used, ambition would not seem to be a beautiful quality. It is the fault which the greatest men find most difficulty in removing—"the last infirmity of noble minds." We think of it as some vast inflated selfishness, which in the end misfortune pricks with her little pin. Alexander the Great finds the round earth too small for him and weeps for fresh worlds to conquer—tears of a drunkard soon to perish in his cups. Napoleon is the terror of Europe; but he ends his days a captive on an English rock in the desolate ocean. "Cromwell, I charge thee, put away ambition—by this sin fell the angels"—that suits our picture.

This certainly is a false ambition—the self-seeking of the tyrant. But is there not a true ambition? Must we be content with a flabby goodness that has no high aims; with a meekness that is only a politer name for weakness? Ten thousand times, no! What most of us need more than any thing in the world is a fixed purpose that shall bind to its own service all our feebler desiring; some tremendous impulse that shall drive us on the road to heroism; some ambition to fill our poor little lives with meaning. Look at the Christ! A feeble plaything, was He, in the hands of a fate He could not master? "He set his face steadfastly to go to Jerusalem." There was no weakness there. The lines on that face are hard and grim. "He had a baptism to be baptized with." We want not less ambition, but more and better; something whole-hearted and absorbing and thorough. Even whole-hearted villainy is perhaps more helpful than namby-pamby goodness. A pirate ship is not the ship for us to sail in, but a pirate ship would rouse in us more generous emotions than a derelict, a rudderless hulk at the mercy of every wind. The shores of the world are littered with wreckage; but few ships are driven fiercely on to the rocks with a laugh and a song; the wrecks of the world are the wrecks of those who drift.

The Greek word for "ambition" occurs three times only in the New Testament and each time the revisers, haunted perhaps by the fear of the word which we all know, have con-

signed it to what is to many the most interesting part of the Bible in our English versions—the margin. It is St. Paul and St. Paul alone in the New Testament who uses the word; and it is fitting. For if ever there were a man who was consumed by ambition, mastered and captivated by a great purpose, it was this little Jewish artizan, scholar, saint. He was none of your picture book saints; he had little in common with virtue of the type which O. W. Holmes ridicules a little harshly as the tuberculous virtue of the dying chorister. His was a life of adventure full of hair breadth escapes which could thrill us still if they did not occur in what we regard as a Sunday book.

He knew what ambition was. What does he say about it?

"Be ambitious to be quiet and to do your own business." 1 Thess. iv. 11.

"O yes," you say, "we thought as much; we always fancied St. Paul and Christians generally were like the schoolmasters we have known who care for nothing provided they are not bothered; who can't distinguish between high spirits and wickedness; who confuse goodness with a calculating modesty; who give good conduct prizes to the silent creatures who are too shy to be offensive."

But that was not the position at all. The position was this. The Thessalonians under St. Paul's influence had been caught up in a great religious movement; a wave of spiritual emotion had raised them to heights of which they had never dreamed. But now the wave had sunk; and the Thessalonians were sitting with folded hands waiting for the next one: on the crest of which they expected to be swept up to the very gates of heaven. They were religious Micawbers waiting for something religious to turn up. So St. Paul had to point out to them that the first duty of every man, especially of a religious man, was to direct his emotions into the channels of his ordinary life. The whole duty of man may be summed up as Plato saw long ago in the phrase, "Mind your own business." Find the work that has been allotted to you by God and do it. That is to be the ambition of the good man. St. Paul is very direct; he lays down a rule which might perhaps with advantage be adopted in India more literally than is the case. "If any will not work, neither let him eat."

Is that an appalling prospect—that you should be ambitious

to mind your own business? I don't think so; not if you make it a real ambition. For it is only as an ambition that the work we have to do can be made not merely tolerable but exciting. Go to your work as a piece of irksome drudgery to be hurried and shirked with the consciousness of trouble and the aimlessness of discomfort and very dull indeed it will be. But try to take it as the good gift of God to your life, not merely a preparation for your future, but a delight and duty for the present and your life will be transfigured. In the words of Carlyle, the great apostle of work to another weary age, "All true work is sacred; in all true work, were it but hand labour, there is something of divineness."

"Ambitious to be well pleasing unto the Lord." 2 Cor. v. 9.

Our first ambition is the ambition of the good man; to mind our own business; to do our own work; to *fill* our place in the world, and not rattle about in it, like a pea in a band box or a pebble in a drum. Our second ambition is the ambition of the religious man—the good man, that is, with a difference. What is the difference between the straight, honest, upright man whose spirit is humble and his heart pure and the religious man who is all these, too? The difference is—*God*. The moral man does his work in the world for the sake of his family, his town, his country, all the children of men his brethren; the religious man thinks, too, of these; but behind them all is the mystery of the world that men call God, their Maker, their Father, their Saviour, who stoops from Heaven to draw back into his family the prodigals who have wandered away to feed swine, and the elder brethren who because of their very goodness are harsh towards the frailties of the weak. 'To be well-pleasing to him'—there is an ambition worthy of your highest; the *only* ambition worthy of your highest. Oh! be ambitious to please Him; make it your aim, your purpose, to cause no pain to Him who spares Himself no pain for you; find in that the driving power to carry you serenely through the pleasures and duties of your daily life; find in that the motive of your goodness, the death of your sins. May I pause to lay special stress on that word "motive"? I am much mistaken if there are not in this church to-night some students at least who are attracted towards the Christian way by the majesty of its moral ideal, but not specially interested in it as a religion; who are passionately desirous of moral sanity, but fail to see how

religion can affect them there. They do not feel themselves to be spiritually-minded; the language of religion seems forced and strained; and they are content to be quiet and do their own business, without any thought of God at all. Frankly they do not see what religion has to give them. Now such an attitude must be regarded with sympathy. The only man of whom it is specially recorded in the synoptic gospels that Jesus loved him was the man who made the astonishing claim that he had kept all the commandments from his youth up. But it is quite inconceivable to me that that young man's is a common experience.

When duty whispers low 'Thou must,'
The youth replies 'I can.'

So runs the almost copy book couplet. But could any thing be more untrue. Considered merely as what one ought to do is as much a deterrent as an incentive? I confess I am less, not more, inclined to do my duty by the consideration that it is my duty? A categorical imperative revolts me at least as much as it inspires.* And when you come to the supreme moral demand, 'Love thy neighbour as thyself,' I know quite simply that I can't. "Oh, yes," you say, "you can. Where there's a will there's a way. You could if you wanted to." But I don't want to. And no amount of talk about the duty of loving my neighbour will make it any easier; for the simple fact is that by nature he is not any more lovable than I am. And to ask all the world to love me as a moral duty is, I know, absurd. So we come back to Augustine. In the throes of his agonized revolt against the bondage of the flesh he cries; "I could if I would, but I won't; I haven't the will." Which quite plainly means "I can't" in a being for whom power means power to will. Apart from religion, apart from the power which comes from the knowledge of God, to ask a man to do his duty is to ask him to lift himself off the ground by his own waistband.

But suppose for a moment that Christianity is true. Suppose that behind the world—its meaning and life and goal—is the Father whose image we think we see in Jesus. Suppose that the last and final word of all the universe is love—love like that which Jesus showed toward the men who drove the wedges through his feet and hands—nay, not LIKE it but ITSELF. Suppose

* W. Temple: *The Kingdom of God*, 59. *f.*

that true—and you will find you have then a motive power that will drive you just as far as you will have it drive you. For you cannot resist a love like that. Once you have seen that to resist is like hitting your own mother in the face! And to yield to it? "Ah! this, nor tongue nor pen can show." It is that to which sages and prophets in many lands have looked: to lose your petty isolated helpless life and find your life enlarged, enfolded, and ennobled in the abiding love of God through Christ Jesus our Lord.

"Ambitious to preach the gospel not where Christ was already named." Rom. xv. 20. That is the height of St. Paul's ambition—to be a missionary of Christ. He knew the adventure of goodness, the excitement and zest that fill the life of a man who is honestly trying to do his duty. He knew the adventure of religion, the dignity and happiness and peace that belong to him who works as ever in the great Father's eye. His tents were more waterproof because he knew that God was interested in his stitching. But—or I would say, and therefore—that was not enough for him. He had a burning, a romantic longing to preach where Christ was not already named; to watch the light begin to burn in strangers' eyes as he told them the story of the cross; to see a human soul shrunken and paralysed grow into fresh heroic manhood by the magic of Christ; to bring one back and set it very gently in the foundations of the city of God—that was his ambition; for that he lived, for that he died.

And still it remains the greatest glory to which a man can aspire that he should follow in the footsteps of the first and greatest of the missionaries of Christ. It is not to claim any special saintliness. God knows it is not that, but simply to be ambitious in this as in all else that he may be quiet and do his own business, and whether present or absent well pleasing unto the Lord.

Is it a dream? Let us shape it to action,
  Mighty with truth's irresistible strength.
Bold with the courage that fears no distraction.
  Shall we not climb to the vision at length?
Ever the dream-light grows clearer and finer,
  Ever the stars draw us up from the sod,
Up to the light of the glory diviner,
  Nearer the infinite glory of God.

C. KINGSLEY WILLIAMS.

THE RELIGION OF TENNYSON—II.

HAVING fought his great fight and having repulsed if not defeated his enemy Doubt, Tennyson took the wise course of cultivating his spiritual faculties more and more, and so rising to the higher levels of thought where the attacks of Doubt lose their power. In his maturer years he would say, "This is a terrible age of unfaith. I hate utter unfaith. I cannot endure that men should sacrifice everything at the cold altar of what, with their imperfect knowledge, they choose to call truth and reason. One can easily lose all belief, through giving up the continual thought and care for spiritual things"—for indeed

"What are men better than sheep and goats
If knowing God they lift not hands in prayer
Both for themselves and those who call them friend."
(*Passing of Arthur.*)

Once the pressure of the merely materialistic aspects of Darwinism had been relieved, the thought of evolution became a positive help to Tennyson. Its very conception of law and order was one in which he found great comfort, and as Wordsworth is the poet of Nature's *beauty*, proclaiming that God is deeply interfused through the universe, so Tennyson is the poet of Nature's and History's *law*, proclaiming that "through the ages one increasing purpose runs", and that God is "the one far off divine event toward which the whole creation moves."

In another way also Tennyson claimed the Theory of Evolution as a servant of religious thought and moral progress by teaching that the cause of evolution is directly the Spirit of God and that by co-operating with God and cultivating the higher spiritual nature in himself man can

"Move upward—working out the beast
And let the ape and tiger die."

This thought is especially prominent in *The Idylls of the King* which is an allegory 'shadowy sense at war with soul' as Tennyson says—man's lower nature at war with his higher. King Arthur drives out the beast from his land and lifts his knights to a high level, but many of them are dragged down again by the influences of the lower nature asserting itself through the guilty passion of Lancelot' and Guinevere. The

Hall of Arthur at Camelot is carved with symbols representing this idea of evolution as a conflict between the lower and higher.

"Four great zones of sculpture set betwixt
With many a mystic symbol, gird the hall,
And in the lowest beasts are slaying men
And in the second men are slaying beasts
And in the third are warriors perfect men
And in the fourth are men with growing wings"

This idea recurs in several other poems which it would take too long to quote. Thus Tennyson endeavoured to show that the Theory of Evolution—far from being really a contradiction of the Christian Faith—was even its ally, and his teaching on this point has since so saturated the thought of religious English-speaking people that it is difficult to realise the novelty of it when Tennyson wrote.

The beliefs in a God behind phenomena, in the spiritual nature of man and in personal immortality, were the very core of Tennyson's religion. Round this core he accepted—more or less conventionally perhaps—the orthodox doctrines of Christianity with the views of the "Broad Church" school, but these were his religious views rather than his religion, and they exercised comparatively little direct influence over his life. For instance he accepted the Christian belief in the incarnation of God in Jesus Christ, as we see in *In Memoriam.*

Tho' truths in manhood darkly join,
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him that made them current coin;

For wisdom dealt with mortal powers,
Where truth in closest words shall fail
When truth embodied in a tale
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.

These stanzas however are followed by a section which half apologises for admitting so much—a typical instance of Tennyson's dislike of dogmatism on this or any point. The stupendous meaning of the incarnation did not dominate his imagination and illuminate his mind and soul as it did in the case of Browning, who felt—as he makes the aged John say—

The acknowledgement of God in Christ,
Accepted by thy reason, solves for thee
All questions in the world and out of it,
And hath so far advanced thee to be wise

and who, like David in his poem *Saul*, saw the Christ stand at the end of every avenue of human aspiration and love.

Efforts are not infrequently made nowadays to enrol Tennyson on the side of that form of Pantheism which leaves no room for a personal God. Such efforts can only succeed (as in the case of Wordsworth also) by ignoring much of his thought and work and considering merely a few isolated passages. Both Tennyson and Wordsworth are Christian pantheists, for it is clear that they believe in God's transcendence as well as God's immanence. Tennyson it is true uses some of the phraseology of the absolute pantheist in *The Ancient Sage* where he speaks of God as 'The Nameless', but in connection with that very poem his own son and biographer asserts that Tennyson said "Take away belief in the self-conscious personality of God and you take away the backbone of the world."

As we are accustomed, rightly or wrongly, to include a man's ecclesiastical likes and dislikes under the head of his religious beliefs, it may be said here that Tennyson expressed a strong dislike for Roman Catholicism, though in other respects he concerned himself little with ecclesiastical matters. This dislike is exhibited especially in the plays, *Becket* and *Queen Mary*—the latter with the Protestant Cranmer's courageous speech before his death at the stake—and in the poem *Sir John Oldcastle* where, through the mouth of Sir John, the Lollard follower of Wycliffe, Tennyson speaks out his Protestant principles in no measured terms.

We must look for a moment at Tennyson's ethical ideas—his ideals of man's character and duty. These are to be seen most clearly in *The Idylls of the King*—personified in King Arthur who is described by Tennyson as "ideal manhood clothed in real man." In the old Arthurian legends upon which the Idylls are based, the hero was Sir Galahad—the ascetic 'maiden knight,' the dreamer of dreams and the seer of visions, or even Sir Lancelot the brave, dashing, attractive but sin-tainted knight. But Tennyson's hero is Arthur, the king, who was faith-

ful to his allotted task and who spent his life redressing human wrongs—no ascetic but a pure, loyal husband. Arthur's own words outline for us Tennyson's ideal for men—

> To break the heathen and uphold the Christ,
> To ride abroad redressing human wrongs,
> To speak no slander, no, nor listen to it,
> To honour his own words as if his God's,
> To lead sweet lives in purest chastity,
> To love one maiden only, cleave to her
> And worship her by years of noble deeds
> Until they won her. (*Guinevere*).

The quest of the Holy Grail to Tennyson was not the highest quest—it was a form of spiritual and mystical excitement and it helped to break up the order of the Round Table. Hear the King's lament for his broken order and his defence for not himself taking part in the mystic quest.

> Out of those to whom the vision came
> My greatest hardly will believe he saw;
> Another hath beheld it afar off,
> And leaving human wrongs to right themselves,
> Cares but to pass into the silent life.
> And one hath had the vision face to face,
> And now his chair desires him here in vain,
> However they may crown him otherwhere.
> And some among you held that if the King
> Had seen the sight he would have sworn the vow:
> Not easily, seeing that the King must guard
> That which he rules, and is but as the hind
> To whom a space of land is given to plow,
> Who may not wander from the allotted field
> Before his work be done. (*The Holy Grail*).

The same ideal is seen in *The Duke of Wellington* and in Sir Richard Grenville of *The Revenge*--the ideal of conscience rather than vision, of commonsense rather than mysticism, of stability rather than exaltation, while in *St. Simeon Stylites* Tennyson gives us a sight of ascetic mysticism in an extreme form in the man who spent years on the top of a high pillar, and the picture of his soul is not a pleasant or attractive one.

On the other hand Tennyson often had his mystical moments though he did not rate them so highly as he rated the common work of the world. No man who could write *The Holy Grail, St. Agnes' Eve,* and *Sir Galahad* could be accused of a lack of mysticism or of opposition to the true mystic spirit. Even

King Arthur says—and the words are a bit of autobiography on Tennyson's part—

Work being done
Let visions of the night or of the day
Come, as they will; and many a time they come,
Until this earth he walks on seems not earth,
This light that strikes his eyeballs is not light
But vision ;— yea, his very hand and foot—
In moments when he feels he cannot die
And knows himself no vision to himself
Nor the high God a vision, nor that One
Who rose again.

While in *The Higher Pantheism* are lines which express the charter of the mystical element in religion—

Speak to Him thou for He hears, and spirit with spirit can meet
Closer is He than breathing and nearer than hands and feet.

Tennyson's ethical ideals are strongly coloured by his sense of the value of law and order in everything. 'Self-control' is the keynote of much of his teaching on the subject of character and he would have a man discipline himself by stringent rules—rules which would check the outbursts of passion and lust on the one hand and the undue flights of sentiment and spiritual exaltation on the other. One way to realise the value of this teaching is to compare Tennyson's life and work with the life and work of the undisciplined Shelley. While on the other hand the possible weakness of the teaching is well seen by comparing Tennyson's work with that of Browning, who feels that self-control is often merely a disguise assumed by the man who shirks and slacks, who has not the energy to be either very good or very bad. "Be yourself" is Browning's message. "Control yourself" is Tennyson's. Fortunately there is no necessary antithesis between the two ideals on the highest plane.

Tennyson says to God in Christ—

Our wills are ours we know not how
Our wills are ours to make them Thine

Browning makes God in Christ say to man—

Love I gave thee, with Myself to love
And thou must love Me, who have died for thee.

So the restraint of the will and the outgoing of the impulses, the control of the self and the expression of the self, meet in the same goal.

It is interesting and I think illuminating to examine carefully the differences between Tennyson and Browning with regard to their religious beliefs and the effect upon them of the age in which they lived. How is it that these two contemporary poets speak with such different accents and seem so differently affected by the mental and spiritual atmosphere in which they lived. The differences hardly need to be pointed out in chapter and verse for they can be felt by any reader of the two poets. But to be definite let us take the last chapter, as it were, of each poet's life—the two poems which are found in any edition of their works as their closing and farewell messages. Tennyson's is the famous *Crossing the Bar* from which I have already quoted.

Sunset and evening star,
  And one clear call for me!
And may there be no moaning of the bar
  When I put out to sea,

But such a tide as moving seems asleep,
  Too full for sound and foam,
When that which drew from out the boundless deep
  Turns again home.

Twilight and evening bell,
  And after that the dark!
And may there be no sadness of farewell
  When I embark;

For tho' from out our bourne of time and place
  The flood may bear me far,
I hope to see my Pilot face to face
  When I have crossed the bar.

It is an expression of faith—calm, peaceful, and beautiful, but all in the minor key and passive rather than active.

Now hear Browning 'prancing with belief,' as Chesterton puts it, his faith virile, active and aggressive.

At the midnight in the silence of the sleep time,
When you set your fancies free
Will they pass to where—by death, fools think, imprisoned—
Low He lies who once so loved you, whom you loved so,
  Pity me?

One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
  Sleep to wake.

> No—at noonday in the bustle of man's work time
> Greet the unseen with a cheer!
> Bid him forward, breast and back as either should be,
> "Strive and thrive"—cry! "speed,—fight on, fare ever
> There as here!

The explanation of the difference is to be found partly in the most momentous personal circumstances of their lives—for Tennyson the death of his friend Hallam and for Browning a peculiarly happy marriage. But the deepest explanation must be sought in the region of temperament and personality. Tennyson was especially interested in science and therefore Darwinism strongly affected him in his thought of the sources of man's life; he was a biologist. Browning was no scientist (though he seems to have known something about everything,) but a student of human nature, not a biologist but a psychologist. The Theory of Evolution in relation to the sources of man's life affected him little; he based all his deductions not on any theory of whence and how came man in the past but what is he here and now, as seen in the workings of his mind, the stirrings of his passions and the aspirations of his soul. Tennyson was a recluse and very introspective, and he estimated religious truth through the medium of his own mental and spiritual needs and experiences. Browning on the other hand was a very social being and lived in the world of men and women—one who revelled in the analysis of the minds and souls of all sorts and conditions of men. *His* test of the value of any religious truth is generally not "will this satisfy me and my needs?" but "will this satisfy such and such a curious or unlikely person and will it supply his need?"

Tennyson may well be compared with the figure of 'Hope' in his friend Watts' famous picture—indeed Watts painted the picture as a symbol of the religious spirit of his age and Tennyson is one of the best embodiments of that spirit. As the figure in the picture sits upon the world, so he brooded over the world's problems; as her eyes are blindfolded, so he said "we cannot know, for knowledge is of things we see;" as many strings of her lyres have snapped, so many of the early religious beliefs of Tennyson had broken under the strain of the age. But Hope does not utterly despair—nor did Tennyson. She plays on the remaining string of her lyre and is consoled by its music. Tennyson

also played on his one string, his intense feeling that man has an immortal soul, and from this one string how much wonderful music he produced!

Browning reminds us of the central figure of another picture by Watts—'Love Triumphant.' In this picture Time and Death are overthrown and the test of the permanent in life is come—

> Life is done,
> Time ends—Eternity's begun.

But over the dead bodies of Time and Death the figure of Love, young and vigorous, rises triumphant to Heaven, the abiding, victorious reality. So Browning, strong in his belief in a God, who in Christ has revealed Himself as Love, leaps upward in old age with the optimism of youth to "greet the unseen with a cheer."

In conclusion, however, let us not undervalue Tennyson's religion and his religious message, though we may well supplement it with that of his contemporary. At a time when mind and soul found it almost impossible to be in accord, when the conflict between the material and the spiritual, between science and religion was so deadly, he helped in no small measure to bring to many men the fulfilment of his own prayer to the 'Strong Son of God, Immortal Love.'

> Let knowledge grow from more to more
> But more of reverence in us dwell
> That mind and soul according well
> May make one music as before
> But vaster.

MARGARET A. BRETHERTON.

ANTHROPOLOGY OF THE SYRIAN CHRISTIANS—II.

TRADITIONS CONNECTED WITH THE CHURCHES FOUNDED BY ST. THOMAS.

MENTION has already been made of the seven churches established by St. Thomas. The traditions connected with each of them may not be without interest here.

1. *Kodungathur.*—It was called Cranganore by the Portuguese, and is situated at a distance of twenty miles north of Cochin. This was one of the earliest settlements of the Jews, Christians and the Muhammadans. Within a distance of two miles is the island of Malankara, held sacred as the landing place of St. Thomas. It also gives the name to the diocese. The church erected by the apostle is no longer there, nor has any vestige of its former glory survived. Gouvea mentions that there was a Syrian Church there at the end of the fifteenth century, and that it bore testimony to the population, wealth, and power of the Syrian Christian community in ancient times. "There was" he says, "one chapel open on one side and approached by steps in the midst of which stood an ancient cross, much venerated by them and said to have been placed there by St. Thomas." This miraculous cross possessed strange powers, and Christians could not prostrate themselves before it without a spirit of compunction for sin being awakened in their hearts. Hindus made their vows there, brought offerings of oil and wax to replenish the lamp that burned before it, and returned gladdened by the recovery of their lost health or property, but still unwilling to become Christians. It is said that at times this wonderful cross became so elevated in the air that few could see it, and so resplendent that those who gazed at it, ran the risk of losing their sight.*

In 1536, the Muhammadans destroyed and burned the shrine of St. Thomas. Immediately afterwards the King of Cranganore gave the land to the Portuguese, who on the same spot built a church dedicated to St. Thomas. It is also said that there were two churches, the upkeep of which was borne by the Portuguese; and that there were many native converts engaged in their service. The clergy must have come either from St. Francis Vincent

* *Lingerings of Light in a Dark Land*, pages 25-28.

College, established in 1540, or from that of St. Francis in Goa founded in 1541 for candidates from Kanara, the Deccan, Malabar and other places.*

2. *Quilon.*—The town is called Kotham by the natives. It commands one of the entrances into the beautiful back-water of Travancore. Tradition says that St. Thomas preached here, and in aftertimes a party of Christian immigrants from Syria landed in the neighbourhood of the modern town at a place now engulfed in the sea, just as a similar party did at Cranganore. "Whether they came for the purpose of trade or driven to seek shelter from the sword of Muhammad or for other reasons cannot now be determined."† Nor can the date of their arrival be known with any degree of certainty. This much is known that at the arrival of the Portuguese, there was a flourishing settlement of native Christians whose forefathers had resided there for many centuries. Tradition makes mention of the foundation of a church by St. Thomas, the death of two saints there and of its being a holy place on that account. Baldeaus ascertained from the traditions then current that St. Thomas preached first at Cranganore and then went to Quilon where upon a rock near the seashore was to be seen as late as 1662 a stone pillar which according to the Christians had been erected by the apostle. This ancient church is now no more, and the encroaching sea has covered even its site, and the old pillar must either have been removed or destroyed.

3. *Parur.*—There are two Syrian parishes bearing the names Thekkan Parur and Vadakkan Parur (Southern and Northern Parur). The latter is regarded as one of the seven churches founded by St. Thomas in Kerala. Geddes says that Parur was the metropolis of a kingdom in which the noblest body of all the Christians of St. Thomas lived. LaCroze and Huff emphasised the same fact. In his *Christian Researches* Buchanan says, "Not far from Cranganore is the town of Parur, where is an ancient church which bears the name of the apostle St. Thomas." It is supposed to be the oldest in Malabar and is still used for divine service. There is still a tradition that the apostle lived here before he went to preach at Mailapur and St. Thomas' Mount, where he was put to death. Bishop Middleton who visited the place in 1816 speaks of it in his journal. This old church was

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* *Indice Chronologiæ*, pages 163-165.

† *Lingerings of Light in a Dark Land*, page 29.

one of the many burnt by Tippu Sultan in his invasion of Travancore. Parur is even at this day a stronghold of Syrianism.

4. *Kokamangalam* or *South Pallippuram.*—This parish is situated at a distance of twenty miles south-east of Cochin and the old church is only a short walk through cocoanut plantations from Kokamangalam. According to the traditions current among the people, the first settlement is said to have been formed two or three miles off where a cross was erected from where they were compelled to remove, and this necessitated their settlement near the present church. An image of St. Thomas with a book in one hand and a highly decorated carpenter's square in the other was then enclosed in a tabernacle. In the upper compartment of this building appears a cross said to be the work of St. Thomas, though it is now covered over with a heavy coating of green paint. An inscription in Roman letters *Come Cov Naer A.D.* 1705 *Cabu Naer*, 1712, is cut in wood in a verandah on the northern side of the Church.*

5. *Neernam.*—This was another of the seven primitive settlements, lying some thirty miles to the south of Pallippuram on the side of the back-water. The old church and the relics are said to have disappeared in the long lapse of time.

6. *Chàyil.*—It lies about thirty-six miles due east of Rany, at present one of the most eastern Syrian settlements on the road to the famous temple of Chourimala in the dense mountainous jungle infested by tigers and other wild beasts. The Syrians were said to have emigrated to Kadambanad and Kaniyarapally, where their descendants followed the Syrian ritual. These were the chief centres of trade in ancient times. It is said that the ruins of the old church, situated on a high tableland commanding an extensive view, are still discernible, and that the old baptismal font is still there in the depths of the sacred tank beside the temple site.

7. *Palur.*—This was the most northerly of the seven churches, as Quilon was the most southerly. It is in the Ponnani taluk of South Malabar, and is about a mile south-east of Chavakad. The old church is said to have been destroyed by Tippu Sultan. The present one on the same site is dedicated to Macarius. The town must have been a trading colony in ancient times like

* *Lingerings of Light in a Dark Land.*

Quilon and Cranganore. Tradition says that the apostle came here, converted many Nambuthiris and destroyed many of their temples, in the site of the chief of which stands the present church.* Near this are also two tanks said to have been formerly used by the Nambuthiris. On a recent visit to the village I was shown the site of the old temple, the tanks adjoining it, some ruinous wells here and there, an image of one of the Hindu deities, some broken slabs of carved stone, and the remains of the foundations of old edifices which once belonged to them. It is believed that in consequence of the desecration of the village by the apostle, the Brahmans who then remained true to their faith cursed the place as *Sāpakàd* (forest of curse), and removed to the neighbouring villages, where they settled in the hope of performing their daily ceremonies without hindrance. In remembrance of this event, they even to this day avoid chewing betel leaves and arecanuts within the limits of the profaned locality. Some of the members of the Christian community told me that they were the decendants of the old Nambuthiri converts and still bore their old house names.

Not far from the village of Palur is the Syrian town of Kunnankulam, settled by the descendants of the Brahman converts from the abandoned village, among whom many of the old social customs were once in vogue, some being still observed.

From the foregoing account of the seven churches said to have been established by the apostle, it may be seen that they have all disappeared either by destruction or otherwise, and on their sites new ones have been erected. The traditions concerning them, as handed down to the Syrian community by their forefathers, are firmly believed even in these days, and the conversion is said to have taken place in the first century.

L. K. ANANTHAKRISHNA IYER.

(To be continued in June number.)

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* On the south of the present church, there is a paramba or waste land called òttu paramba with survey number 27 and subdivision 39. This indicates a building adjoining the temple in which the Brahman youths of the village in ancient times used to recite the Vedas. Nobody now dares to occupy it, in the belief that it is haunted and that Vedic recitation is heard on dark nights.

POETRY AND THE IDEAL—A REVIEW.

Poetry and the Ideal, by Avary H. Forbes, M. A., B. L., London: Ralph, Holland & Co., Temple Chambers, E. C. 1911.

MR. FORBES attempts in his most suggestive and interesting little book which has just reached us, though it was finished in December 1910, to throw some light on what is without doubt the thorniest problem in literary criticism—the question, What is Poetry? This question has occupied the fruitless attention of critics from the beginning of criticism until now; and we do not think that it detracts from the value of Mr. Forbes' investigation to say that he too has been unsuccessful in reaching an ideal definition, where so many have failed. Indeed all that the author claims to do is to "throw a fresh ray of light upon this volatile and obscure but fascinating problem."

He begins by stating the problem and quoting some of the more celebrated definitions of poetry, ranging from the time of Aristotle down to Mr. Austin. All of them are unsatisfactory. "An inspection of the foregoing definitions, while showing a vague consensus of opinion as to the general nature of Poetry, also reveals a hopeless want of unanimity as to its *precise* nature. The unsatisfactory meagreness of Aristotle's and J. S. Mill's is no less apparent than the unsatisfactory cumbrousness of Coleridge's." Having thus summarily disposed of Aristotle and his followers, Mr. Forbes boldly essays "with much diffidence and humility" to hazard the following definition: "Poetry is the making in language of beautiful analogies or *the liberation in language of beautiful comparisons*." He adds that "To the majority of readers this definition will doubtless at first sight seem too simple —much too simple—for the solution of so great, so old, and so abstruse a problem." But in the first place he does not claim that it is a perfectly adequate and scientific definition; and secondly, he will submit it "to the severest tests and analyses that can be found, which, so far as he knows, has never been done by any previous definer with regard to his definition." We should have thought if the definition stood all these tests, it might be regarded as a 'perfectly adequate and scientific' one, but this is only by the way.

He now proceeds to analyse each word of his definition. First of all he takes the word 'making.' This he does not regard as a very important word. Indeed, he remarks that "other words might be found—such as inventing, discovering, originating, liberating—which would answer the purpose equally with 'making' and the gist of the definition does not lie here." Neither does it lie in 'language', for this is only put in to exclude other arts like painting, music, etc. 'Beautiful', however, is essential. "Analogies may be very ingenious and witty, without being beautiful; without, that is, awakening admiration. If they are, the result will be, not poetry, but something else." In practically all definitions of Poetry, he says, "it will be found that the author had an instinctive feeling that both *admiration* and *analogy* played a part in Poetry." Under analogy are included both simile and metaphor as we see from the examples given. The remainder of the first part of the book, and to us it seems the most valuable part, is occupied by a somewhat elaborate investigation into the nature of analogy, and its place in poetry. "We shall undertake to show that, where there are beautiful analogies, there is Poetry; where there are no beautiful analogies, there is no Poetry; and where the analogies are most beautiful, there is most Poetry." Analogies are divided into four classes :—

(1) *Physical* phenomena suggesting *physical* phenomena, e. g. "Like a *poet* hidden in the *light of thought.*"

(2) *Physical* phenomena suggesting *moral* phenomena, e. g. "A careless *shoestring in whose tie*
I see a wild *civility.*"

(3) *Moral* phenomena suggesting *physical* phenomena, e. g. "Thy *soul* was like a *star* and dwelt apart."

(4) *Moral* phenomena suggesting *moral* phenomena, e. g.
"Then *steal away*, give little warning,
Choose thine own time;
Say not Good-night—but in some brighter clime
Bid me Good-morning."

Mr. Forbes answers the objection that even in great poems there are many passages without 'comparisons or analogies' by saying that such passages are *in themselves* not poetic, though in appropriate setting they may reflect the beauties of the context. He instances Gray's line "The lowing herd winds slowly

o'er the lea" as an example of this. Other poems are poetical rather from what they suggest than from anything in themselves. "Pathos and heroism, when well represented, always impress us." Hood's *Bridge of Sighs* is quoted in illustration. From this it would appear then that 'analogy'—to use Mr. Forbes' rather quaint term—is not absolutely necessary in a poem, though it is desirable.

But the author gives a very wide range to all his terms. In a tabular form he sets out the "equivalent words or phrases to our definition, as we find them in previous thinkers on the subject." From this we learn that 'making' covers—imagination, apprehension, delineation, representation, 'artistic,' and 'seeing'; 'analogy' includes—'imitation,' 'feigning,' 'shows', and 'illusion'; the word 'beautiful' is equivalent to—delightful, satisfaction, desires of the mind, passionate, pleasure, decorated, elegant, beauty, powerful feelings, emotion, and 'feel'; and lastly under 'language,' comes—language, metre, words, utterance, and verse or rhythm. "If due allowance be made, first, for the ambiguity of words: secondly, for the delicacy involved in the psychological problem of discriminating the æsthetic emotion of admiration from the moral emotion of approbation (and other kindred feelings); and, thirdly, for the alternative offered of defining in terms of the subjective or of the objective element, we shall find that there is a *general consensus* of opinion revealed in the definitions cited that the poet invents, represents, finds, discovers, imagines, sees—something; that this something is an image, imitation, show, illusion, resemblance; and that this operation, when expressed in words, is something beautiful, elegant, decorated, or (in other words) something which causes delight, pleasure, satisfaction, emotion, passion, desire, admiration. And what does all this, when reduced to accurate language, really amount to but the making of beautiful analogies? Mr. Forbes makes a rather large demand, when he asks for all this as 'a due allowance.' We are left too in some doubt as to the meaning of the word 'accurate', but, if we put Mr. Forbes' own interpretation on the term 'accurate,' we may doubtless allow his definition to stand. Unfortunately we cannot do so.

We differ *ex toto* from Mr. Forbes when he goes on to

state that "Verse is no more essential to poetry than marching in step is to a regiment of soldiers", but we shall leave this for the present. Nor are we disposed to agree with him when he says that "every masterpiece (in verse?) has a vast deal more in it besides *mere poetry* (the italics are ours) and with which a definition has nothing to do." All we can say is that there is something wrong with the definition when it cannot include the 'masterpieces.' When we read this we have an awful suspicion that by 'poetry' Mr. Forbes means merely 'technique', and his final word in this connection does nothing to allay our fears—"Poetry is the making in language of beautiful analogies."

The second part of the book is entitled 'The Ideal.' It is not concerned with literary criticism; it is rather an investigation into the origin of morality and art. "All morality and all art are but the history," says Mr. Forbes, "of a struggle *to recover a lost ideal.*" The author would doubtless underline the word *lost*, as his main thesis in this part of his work seems to be that the numerous references to the golden age in the past in the poetry of all nations point to the essential truth of the Biblical account of creation as opposed to Darwinian or other theories of evolution. This is treated in a somewhat suggestive though hardly convincing manner.

We have given a somewhat full account of Mr. Forbes' views not only because his opinions are somewhat fresh and novel, but because the whole subject opened up by his little book is of so great importance for its own sake. We do not think it is possible to give a final definition of poetry; in fact to speak of defining a thing so elusive in its nature, so ethereal, so spiritual and so infinite seems to be almost a contradiction in terms. Yet there are several things which we regard as essential to poetry, if not to verse.

The first and second and last requisite for a poem is that it should be in metre. We regard poetry and prose as opposite and contrary terms. If a piece of writing is prose it is not poetry; if it is poetry it is not prose. We do not deny that prose may have at times poetical qualities, not that poetry may not at times (unhappily) have prose qualities any more that a man may at times have feminine qualities and a woman some virile qualities. To lose sight of this distinction

and to say that metre is not essential to poetry is to land oneself in a hopeless morass and block the way to any clearness of thought on the subject. There is a rhythm for verse and there is a rhythm for prose; but the two are several and distinct. Metre is a *sine qua non* of poetry.

The second requisite of poetry is invention. "The understanding," says Kant, "makes nature but it does not create it" (Macht zwar der Verstand die Natur, aber er schafft sie nicht). This dictum is eminently true of the poetic imagination. The poet is first and foremost a maker, an inventor, creator, call it what you will; invention is the very texture and thread out of which he weaves all his creations. By this we do not refer merely to what Coleridge calls 'the eisemplastic imagination' though we include this; we mean rather that every true poet looks out upon a world which is the same as our world and yet is a different world from ours, for it is our world transfigured by the transforming power of the creative imagination. He sees the ideal in the actual; he sees the universal in the particular, and gives form and expression to that which for him is the only reality. This, we take it, is what Aristotle means when he says that 'poetry is a more philosophic and a more serious thing than history' (*διὸ καὶ φιλοσοφώτερον καὶ σπουδαιότερον ποίησις ἱστορίας ἐστιν*) Poetry deals with what ought to be; history deals with what is. In this sense, the poet is a prophet, an interpreter, a revealer. In the light of his imagination he views nature; he is no realist; it is no part of his business to give us photographs. The true function of the poet is to eliminate the universal—that which appeals to all men in every place and in every age—from the accidental and the particular. To do this, it is necessary to disentangle the ultimate threads out of which the complex web of human character is woven. This is the task which has been successfully accomplished by all those writers who are by common consent denominated 'classic.' The greatness of a writer depends on the proportion of the universal element to the particular in his work. This is the reason why certain writers who have had an immense vogue in their own day, make no appeal to succeeding generations. They centered their attention on things which were ephemeral and transitory—on some passing fashion, some event of temporary interest. They lacked the

power and the will to see the human in the transient, and so their fame has passed with the passing of the artificial interest created by the short lived questions which occupied their care and labour. But when a man of genius has imagination enough to distinguish the ephemeral from the eternal in human nature, to separate the elemental passions and emotions of humanity from the extraneous or fortuitous; when he has, as it were, sounded the depths of human nature, or when his ear has caught something of the still sad music of humanity and he has felt something of man's highest joy and deepest pain then the passionate intensity of his ideas gives to them a glow and incandescence which is transparently reflected in the very language which clothes them. For such a mood prose is too cold a medium; it requires for its expression the rhythm of verse and all the adjuncts of the art of poetry. Poetry of this kind can hardly be defined as 'the making in language of beautiful analogies.' Nature viewed from this standpoint becomes instinct with meaning; 'the very meanest flower that blows gives thoughts too deep for tears.'

We have neither time nor space to discuss several other points which suggest themselves in this connection. But we do not think it necessary to attack the Theory of Evolution in attempting to explain the longing of poets for the ideal. Nor do we think that there need necessarily be any conflict between the 'Myth' of the first chapters of Genesis and the Darwinian Theory of Creation. Plato in the *Phaedo*, it will be remembered, after attempting to prove the immortality of the soul by reason, takes refuge in a 'Myth.' It may well be that there is a higher truth in story than in history.

S. J. CRAWFORD.

"STANDARD ENGLISH": A COUNTERBLAST.

In default of the "review of the subject from the standpoint of an impartial outsider," promised but not supplied by Mr. Hunter in the March number of the *Magazine*, it is desirable to make a further appeal to the ordinary educated reader to whom I addressed my original protest. The vigour of Mr. Hunter's attack upon me must not be allowed to obscure the fact that his article lends additional strength to my main contentions.

Of the ingenious attempt to discredit me at the outset partly because I forbore to use phonetic script, partly because I made no parade of special "qualifications" for speaking on phonetic questions, more must be said hereafter. Apart from this, Mr. Hunter's article is mainly devoted to defending Mr. Jones on the three specific points of attack. On each of these a few words may be said by way of reply.

(1) In spite of the distinguished collection of foreigners cited in support of Mr. Jones, I still insist that in my own speech (if the personality may be pardoned) and in that of punctilious people in the South, there is a perceptible difference between *lord* and *laud*, *sore* and *saw*. Mr. Jones recognises a form of untrilled '**r**,' or inversion, as characteristic of Northern English (*Pronunciation of English*, p. 26 sq.) but apparently regards it as a fault to be corrected! Something not less than this should be added for good Southern English. (Mr. Jones symbolizes it by an inverted **r**.)

(2) On this point I must cry *Peccavi*—not that my facts are at fault as to standard English, but that I have inadvertently done an injustice to Mr. Jones. I am glad to find that he authorises the pronunciation of final *-ity* which I contend for; I was misled by the fact that he transcribes the "*sasaiaty*" pronunciation of 'society' from another phonetician without comment or correction. Mr. Hunter, out-Heroding Herod, apparently justifies this. I most vehemently demur both to this and to the *possable*, *prinsaple*, etc., which both my opponents approve.

(3) I welcome, as sufficient for my present purpose, the

admission by Mr. Hunter (along with Mr. Jones) that many people, even in the South, do justice to both elements in the combination *wh* (what, while, etc.).

So far, the reader may think it is simply a battle as to facts, and that on the facts honours are easy. But there is a deeper ground of feud. Broadly, I may take it as admitted that some speak as I aver; and I have never been concerned to deny that *some* educated men speak in the fashion transcribed by our phoneticians. But where we find competing forms, which are we to endorse and inculcate as *standard?* It is not enough to select the best speech; you want the *best* best. The recognition of anything less, even as a *permissible variety*, is to standardise the lapses of speech to the detriment of its purity. I have heard well educated men who said *len'th, kin'dom, heighth,* for length, kingdom, height. But *pace* the Etonians and pseudo-Etonians whose foible it is to speak of seein' and hearin' and the like, I still regard the dropped '*-g*' as a vulgarism. Mr. Hunter, no doubt, will bless it. Similarly in grammar, *It's me, One apiece for you and I,* may often be heard from educated lips: but schoolmasters are not expected to inculcate such uses, and Sweet (a notorious fanatic) is, I think, the only grammarian of note who sanctions them.

Mr. Jones (as expounded by Mr. Hunter) and Mr. Hunter himself profess to be in arms against the prevalence of Cockney. I welcome their sentiments; but I still deprecate their methods. In their meticulous reproductions of actual sounds they have, like men in other branches of science, come to exaggerate the importance of aberrations. They have laid hold of elements certainly found in some educated speech, but not approved by the best sense of the educated community. Such a course favours the generalisation of solecisms, and might be described as the apotheosis of the slipshod. By such methods the spread of the dropped '*-g*' the dropped '*h-*' and every other vice of the Cockney will be accelerated, and not retarded. It was precisely because Mr. Jones elected to approve not the *best* variety of educated speech in each case, but the variety in which it approximated most to the undesirable Cockney, that I described the varieties (in phrases which seem to gall Mr. Hunter) as the speech of nursemaids and costermongers. In the educated classes,

Mr. Jones's forms are occasional; amongst the uneducated they are the rule.

Now for the phonetic script, which I have again declined to use. This course is not dictated by ignorance, but by my desire to be intelligible to ordinary readers, to whom the script is probably unfamiliar. Mr. Hunter, professedly appealing to the impartial outsider, deliberately passes beyond his comprehension by the use of unaccustomed symbols. Indeed, it is ludicrous for Mr. Hunter to pretend that he represents the "impartial outsider" at all. His ostensible *Tertium Quid* is in reality the partisan rejoinder of an avowed phonetician; and he has adopted the time-honoured device of the advocate with a bad case—abusing "the plaintiff's attorney." From the first, he endeavours to rule me out of court, as a mere amateur, not to be listened to in the presence of approved phoneticians. Not to be tedious, I will content myself with a single example to show how completely he has overreached himself. *Paipa* (the form I used to represent, without forbidding technicalities, Mr. Jones's "standard pronunciation" of *paper*) is scornfully rejected by Mr. Hunter, as giving "no adequate indication" of the sounds I deprecate. The consonants being obviously not in dispute, I need only speak of the vowels. The final '*a*' is precisely what Mr. Jones himself uses (*op. cit.*, p. xiv) to explain the inverted '*e*' which he uses to transcribe the word—for, though Mr. Hunter often seems to forget it, phonetic script is not immediately intelligible, but has to be explained through some familiar medium. The diphthong '*ai*', on the other hand, is precisely the symbol which is universally adopted for the sound in question in the "Simplified Spelling" of which Mr. Hunter is so enthusiastic an advocate. One of two things—if my symbols are adequate, Mr. Hunter has allowed the warmth of controversy to betray him into a purely captious objection; if they are inadequate, they have at any rate elicited from Mr. Hunter the unconscious admission that his "Simplified Spelling" (which here tallies with mine) suggests "a pronunciation ludicrously unlike the pronunciation taught in phonetic manuals" (p. 463).

Before leaving Mr. Hunter, I must say a word on the conclusion of his penultimate paragraph (p. 471), though it has little relation to my letter of January. In cavilling at those who ob-

ject to the Cockneyism "loin of rilew'y," though they tolerate the same sounds in "fine loin of mutton," Mr. Hunter again overreaches himself. If the paragraph is to be taken seriously, it means the abolition of all standards—phonetic anarchy. If Mr. Hunter were more of a philosopher, he would be aware that a thing which is in itself unobjectionable may be matter for censure when it comes at the wrong time or in the wrong place. Your epicure would not describe caviare as vulgar; but he will not thank you if you put '*h*-' in it in his ice-pudding. I have no objection to the aspirated—in words like *high* and *haughty*; but if the sound intrudes into the pronunciation of *hour* or *honest*, or is falsely prefixed to a word like *army* or *artillery*, I suppose even Mr. Hunter will allow me to call it a vulgarism.

In conclusion, since both Mr. Jones and Mr. Hunter seem to err by accepting as the speech of all what is no more than the speech of some, I would commend to their consideration a text from an older phonetician, quoted indeed by Mr. Jones (*op. cit.*, p. xviii), but by neither of them sufficiently laid to heart. "It is "indeed remarkable how unconscious the greater number of per-"sons appear to be that any one in ordinary society pronounces "differently from themselves."

FERRAND E. CORLEY.

NOTES OF THE MONTH.

THE most important and disquieting fact in Europe to-day is the extraordinary development in militarism in Germany and France. Both nations are arming to the teeth and apparently, with the cordial assent of the large majority of the people. The motive in Germany is fairly obvious. It is the rise of a great new Slav power on the eastern borders of their Austrian ally. This is the first fruit of the Turco-Bulgarian war. The antagonism between Slav and Teuton has for long been a factor in European politics, but the absence of union among the Slav principalities has hitherto been Germany's safeguard. The present war has shown not merely a remarkable military strength among these nationalities but a power of combination, which Germany manifestly regards as a serious danger. France on the other hand sees in this new movement in the east of Europe a great asset in the struggle that may come some day with her powerful neighbour. Germany's action in the Morocco crisis stimulated a new patriotism in the rejuvenated

France, and the more recent policy of Germany has stirred their growing confidence into enthusiastic zeal. The present movements do not mean war, but the temper of the two nations in such that should tension arise it will require the best efforts of diplomacy to prevent it. We do not doubt that all the resources of the British Government would be exerted to prevent so appalling a calamity.

A UNIVERSITY Club for Indian Students resident in Edinburgh was opened last month by Sir William Turner, K. C. B., Principal of the University. The rooms at 11, George Square have been acquired on lease from the University authorities and have been adapted for the purposes of a Club. The necessary funds were secured partly through a bazaar, and largely through a generous gift of Rs. 50,000 from the Maharani of Vizianagram. Perhaps the most interesting feature in the proceedings was the part taken by the Rev. Dr. Miller who issued from his retirement to speak on the occasion. Private information intimates that his speech showed no sign of the passing years. Sir William Turner stated that Indian students in the University numbered over two hundred, chiefly in the faculties of medicine, arts and science, though there were also some in the faculty of law.

THE opening of this Edinburgh Club reminds us of an illuminating article on the Indian student in England which appeared from the pen of Mr. F. H. Brown in the January number of the *Edinburgh Review*. The first Indian of any consequence to visit England was the founder of the Brahmo Samaj, Raja Rammohan Roy, who arrived in April 1831, and died at Bristol in September 1833. The first actual student was, however, the late Rev. Dhunjeebhoy Nowrojee who was taken to Edinburgh by the Rev. Dr. John Wilson in 1843. He was educated in the Free Church College there and was ordained in 1846. The next to arrive was Wuzeer Beg, the son of a Mahommedan in Poona, who also was ordained in Edinburgh and went to Australia where he laboured for many years as a Presbyterian minister.

In 1845 four Indians went to England to complete their medical education at University College, London. Three of these on their return to India entered the uncovenanted service, and one of them, Surjor Coomar Chuckerbutty, subsequently headed the list at the first open examination for the Indian Medical Service in 1855. Two other Indian students passed the I. M. S. examination before 1860. The number of successful candidates has since that time steadily increased.

The first Indian to pass the I. C. S. examination was Mr. Satyendranath Tagore who passed in 1863. The first Indian to go into

residence in Cambridge University was Mr. Mirza Hoosein Khan, and three years later Mr. Ananda Mohan Bose entered the same College.

Much effort, both official and unofficial, has in recent years been exerted to help and guard our Indian youth in circumstances that naturally call for strenuous endeavour on the part of the young men. The National Indian Association, connected with the names of Miss Mary Carpenter, and Miss Manning, sought to befriend young Indians long before Government seriously awoke to the need for such efforts. Through the unwearying energy of Miss Manning the Northbrook Indian Club was opened in 1880. In 1882 the Edinburgh Indian Association came into existence.

The growth of the number of Indian students reading in London shows the need for organised effort on their behalf. In 1887 there were 160; in 1890, 207; in 1894, 308. To-day there are about 1,700 to 1,800, and probably if all the separate organisations are enumerated it is nearer the mark to say there are now 2,000. It was therefore high time that Government should intervene. During recent years much has been accomplished through the labours of Mr. Arnold at 21, Cromwell Road, and now the appointment of Mr. Mallet as Secretary for Indian students should greatly promote the end in view. No student need now go to England uncared for. The Advisory Student Committees in the various centres of Indian life are in close touch with the organisation in London, and every student going to England may be put in contact with sympathetic friends. It is an error of the gravest kind to imagine that this organisation is intended for the purpose of espionage. Its aim is to help the student to promote his interests and to guide him in circumstances of unusual difficulty.

AMONG the names held in grateful remembrance that of David Livingstone finds a foremost place. On the 19th of March the centenary of his birth was celebrated, and few in the history of the world are more worthy of a place in the roll of fame. He was born at Blantyre in Scotland, of poor, but god-fearing parents, and he was nurtured on oatmeal and the Bible, two excellent staples for a life of noble heroism. Tales of his boyhood are now naturally numerous, many of them sufficiently characteristic, but perhaps the most significant is the story of his buying a Latin Grammar out of his first week's wages as a factory boy in the local cotton-mills. His work began at 6 a.m. and lasted till 8 p.m. when, after tea he went to the school master for private study. David Livingstone's real greatness began from the day he resolved to give himself to the foreign mission field. On 8th December 1840 he sailed for Algoa Bay, and thus began his connection with

South and Central Africa. What he accomplished during the next thirty-three years is written large on the face of that dark land. He died on the morning of 1st May, 1873, feeling himself a beaten man. Yet his life was as all men know to-day, a wonderful success. Many men and many influences have gone to the shaping of Central Africa, but all will admit that it is to David Livingstone more than to any other man or any other cause that Africa is now on the way to a great future. Much remains to be done but the great open 'sore' is largely healed, and Livingstone was to Africa the great ambassador of Christ. He was a great explorer, but he was much more, he was a great missionary and if to-day thousands rejoice in the blessings of a Christian civilisation it is in large measure due to the inspiration of his life and the glory of his heroic and solitary death.

LITERARY NOTICES AND NOTES.

An Outline History of English Literature by William Henry Hudson, Staff Lecturer in Literature to the Extension Board, London University, Bell and Sons. 2/6 net.

DR. W. H. HUDSON is known to us as the author of several text books on English Literature and kindred subjects. His long experience as a University Extension Lecturer has fitted him to write a popular introductory text-book on English Literature. This is by no means the easiest of tasks; but the author has kept in view two principles which go far to making his little book a success. The first is, "That a history of English Literature must be interested in English Literature as a whole. Its chief aim should be to give a clear and systematic account, not of the achievements of successive great writers merely, as such, but of national changes and development." The second principle is closely connected with the first; and it is one of which we thoroughly approve: "The Literature of any age is necessarily shaped and coloured by all the elements which entered into the civilisation of that age."

The author writes with enthusiasm of his subject and with a certain touch of welcome humour. For example speaking of Henry Mackenzie (1745—1831) he says: "Possessing nothing of Sterne's other qualities Mackenzie exaggerated his high-pitched emotionalism, and his *Man of Feeling* is from beginning to end a perfect welter of tears. As has been well said, at least it is not a dry book. I should take it, on the contrary, to be one of the dampest books in English Literature." Dr. Hudson in some cases shows a certain lack of restraint in his criticisms. In the

course of his description of Mrs. Browning he says: "Her poetry is frequently marked by overwrought emotionalism, which often becomes hysterical and sometimes degenerates into downright gush; she is often spasmodic and even vulgar; and prolixity, diffuseness and straining after effect, and gross abuses in diction and time, have to be reckoned among her characteristics." This may no doubt be effective in University Extension Lectures, but it is not quite dispassionate enough for a text-book intended to introduce young people to the study of our literature.

Still we prefer that a man should write with enthusiasm. Dr. Johnson liked a good hater, and Dr. Hudson evidently agrees with him, for his book clearly reveals his likes and dislikes. It is however only fair to say that considering the limited range allowed, Dr. Hudson has produced a very interesting little book and one which might be used with advantage by the boys and girls of the higher forms in schools or by matriculation candidates.

The work is carefully planned, each chapter being concluded by a useful table of the literature of the period described.

Morals and Moral Lessons by J. Nelson Fraser, M.A. (Longmans, Green and Co.) Price 12 annas.

THE writer at the beginning of this book intended for the use of Indian teachers alludes to a general feeling of dissatisfaction that "our education in India is producing an immoral generation of boys and youngmen" and suggests that this may be averted if teachers will form the ideal of training pupils to be "good soldiers in the civic cause." A reference is made to the moral ideal of Hinduism and it is rejected as quite inadequate for modern requirements. Then follows a chapter suggesting that an impression in favour of many virtues may be created by the atmosphere of the school and the influence of the teachers provided that the teacher has passed through a Training School and has learned the value of certain traits of character, more prominent in the European than in the Indian—other important sources of influence are Boarding Schools, Hostels and Games. Chapters VII and VIII deal with Moral Lessons and give us an idea of the author's scheme. Although he prefaces his remarks with the statement that moral instruction cannot be much trusted as an agent of moral elevation, yet he holds that such lessons ought to have a place in the ordinary time-table, even though they occur only once a fortnight. Among the topics considered are justice, renunciation, self-sacrifice, sympathy, mercy, truthfulness, forgiveness, industry, regularity, enterprise, charity, courage. Doubtless many will disagree with the author when he insists on isolat-

ing such lessons from other lessons of the school curriculum. These topics are at present being taught through the medium of the English Literature or History lessons, for they furnish the necessary illustrations, but in this book we are told to avoid such a procedure for "History hours are wasted unless children bring away from them accurately the main facts of history." Illustrations must be sought elsewhere, *i.e.*, from the pupils' own surroundings but the available information in this point is very scanty. A chapter on the moral appeal shows us how to attempt to lead the young to comply with our suggestions. Appeals to reason, religion, *esprit de corps* are tested and rejected; the solution is the authority of the teacher who has made himself worthy of respect.

The book should prove helpful in enlightening teachers as to what they should be rather than to what they would teach. It contains many suggestive remarks but as they were written "in scattered periods of time snatched from the routine of work" we feel there is room for more definiteness and guidance in the practical working out of the scheme.

An Introduction to Zoology (Invertebrates) by Rosalie Lulham, B.Sc., Macmillan & Co., Price 7/6.

IN recent years many small text-books dealing with Natural History have been put upon the market. Most of these have contained anatomical accounts of a few selected types. The present volume Miss Lulham writes not only for pupils in the highest classes of secondary schools and for students of "Nature Study" in Training Colleges but also for independent workers in the zoological field. Only common British animals are selected for treatment. Their habits and external structure alone are dealt with. In very few instances is the microscope required to show the structures mentioned and dissections are for the most part rightly omitted. The author wisely lays most stress upon the importance of the practical work done in class and especially upon that works always preceding the reading of the text-book's account of the type under examination.

The book consists of some four hundred and fifty pages, two-thirds of which are devoted to the single phylum Arthropoda. This amount is out of all proportion to what would be given in a systematic account of the Invertebrata, but then this volume has been written not for the systematic zoologist but for those undergoing a practical course of instruction for which the animals provided must be to a large extent obtainable locally. In such a course the Insecta—a class, which from their numbers, beauty of colour, intelligence, interesting habits and life histories are deservedly popular—must find an im-

portant place. Though so much space has been devoted to the Arthropoda, the other phyla have been adequately treated. The chapters on Worms and Molluscs are good. We share with the author the doubt as to *Lineus marinus*, the sea long worm or sea snake, ever attaining a length of one hundred feet. The last chapter concerning sawflies and gall wasps is especially fresh and interesting. To teachers the most valuable thing throughout the pages is the series of notes on the stocking and management of both freshwater and marine aquariums. Names of dealers who supply animals, which from experience are known to thrive well in captivity, are mentioned. There are also provided many references to important monographs and books which the reader should consult for more detailed information than is given in the text. At the end of each chapter are placed a convenient classification of the animals mentioned within the chapter and valuable practical notes.

The numerous illustrations which have been carefully prepared and selected are uniformly excellent. The whole book reflects the greatest credit upon printer and publisher. Altogether we consider that Miss Lulham is to be warmly congratulated on producing a work which fulfils satisfactorily the purpose she intended it to serve.

So far as Indian students are concerned the book has the defect of all English zoological publications in that very few of the types selected are available for examination in India. However the plan of the book if followed in its entirety will be of distinct benefit to Indian students because instead of compelling attention to the chief points of the dead animal when dissected, it will direct attention to the habits and life histories of the living creatures in their natural surroundings.

In conclusion we might say that when the book was published to supply the needs of so many pupils, students and private workers, the price might have been much less than it is. A high price is necessary when a work is couched in technical language and deals with specialised work, thus appealing to very few scientific people, but a book like this which is eminently introductory, simple and popular might with advantage have been published a ta price more suited to the pockets of those for whom it is written.

The Fairy Book, by the author of *John Halifax Gentleman*. Macmillan, 1*s*. " This book is meant to be the best collection attainable of that delight of all children, and of many grown people who retain the child heart still—the old-fashioned, time-honoured classical fairy-tale." The volume well fulfils its purpose, for the author has spared no pains in bringing together this admirable collection of fairy-stories, both English

and foreign. Not only has she "tried where possible to get at the original of a story but various versions have been collated and combined ; and in some cases, where this still proved unsatisfactory the whole story has been written afresh." The result is one of the best collections of fairy-tales we have seen.

LITERARY NOTES.

IN the *Journals*, of which the seventh and eighth volumes have recently appeared, Emerson notes a redeeming feature in the commercialism of the present day. " As they grow rich, some men of leisure and study are formed, some men of taste appear ; by the very indignation at the general meanness and hurry, some souls are driven into a secluded and sublime way of thinking." A salient example of the truth of this reflexion is afforded by the life of Dr. Thomas Hodgkin, whose death, at the age of 81, occurred in March. A successful banker, Dr. Hodgkin devoted his leisure to historical work, and achieved the position of a recognised authority on medieval history. His monumental account of *Italy and her Invaders* is a standard work, combining solid historical knowledge with literary distinction, while the more familiar sketches of *Charles the Great*, in the ' Foreign Statesmen ' series, and *Theodoric* among the ' Heroes of the Nations,' are admirable examples of historical writing at once accurate in scholarship and lucid and popular in style. *The Athenaeum*, in an obituary notice, aptly links him with Grote, another distinguished example of the transition from banking to history.

MR. BOOKER T. WASHINGTON, well known as the author of *Up from Slavery*, and as a strenuous worker for the uplifting of the American negro, has made an important contribution to sociological study in *The Man Farthest Down* (Fisher Unwin). In the hope of finding useful examples which he might adapt and apply in his own life-work he travelled over the greater part of Europe to see what was being done for those who are lowest down and most in need of uplifting. To his surprise and dismay he found, in every country he visited but Denmark, that the state of the poorest class of workers revealed lower depths than he was accustomed to even among the most derelict negroes of the South. His criticism of European countries is severe, but not unkindly, consisting rather in a vivid and sympathetic statement of the facts than in any formal attack or rhetorical diatribes. And his conclusion is not devoid of hopefulness. He found that wherever a nation is making progress, it is where intelligent effort—sometimes that of the poor themselves—is being devoted to bettering the lot of the very poor ; and that the raising of the lowest carries with

it, in an amazing degree, the raising of all above them. Indian publicists, concerned with a country where the condition of the poorest classes, in town and country alike, is a pressing problem, may find helpful hints in the penetrating observations of this clear-sighted and praccal reformer.

HISTORICAL students and workers will find a valuable aid to their pursuits in a book recently published by Longmans, under the title *History and Historians in the Nineteenth Century.* In a succession of chapters the author, Mr. G. P. Gooch, passes in review the historical work achieved in Germany, France, England and other countries, and some of the principal departments, such as Roman, Greek, and Byzantine history. The reader may not always agree with the author's judgments ; but it is no small matter to have such a conspectus of historical work and workers.

Among other recently published historical works we may notice *The Early History of the House of Savoy*, by Mr. C. W. Previté Orton, which furnishes a thorough investigation of the earlier domain of that vigorous and pertinacious house which was destined to give a line of kings to united Italy ; and a second and enlarged edition of Mr. C. Grant Robertson's *Select Statutes, Cases and Documents*, a valuable aid to the study of Constitutional History since 1660.

FOLKLORISTS and anthropologists should take note of a book of *Materials for the Study of the Ainu Language and Folklore.* Though published at Cracow, and written by a Polish *savant*, it appears in English—a remarkable tribute to the services of England and America in this field. The long-detached branch of the white race which we call the Ainu is one of the most interesting stocks in the world, from an ethnological point of view, and the preservation of all available material in regard to them, before it is too late, is greatly to be desired. The present volume comprises twenty-seven Ainu texts, out of some 350 collected by M. Pilsudski, which illustrate in a striking degree the primitive mentality of the people. They are tales told to him by the old men, on such subjects as were-wolves, the empty-house-devil, and encounters with various gods. The English version makes them accessible to the ordinary student.

UNDER the title *Antichrist and other Sermons*, Dr. J. Neville Figgis has published a volume of sermons, or rather lectures, which will be eagerly welcomed by those to whom the vigorous apologetic criticism of *Civilisation at the Cross-roads* is already familiar. Dr. Figgis is learned without being academic ; and while keenly concerned to defend " the

faith committed to the fathers," he is no less keenly alive to the exigencies of modern life. His searching criticism, laying bare the emptiness, the unrest, the anarchy, of the present-day world, is ruthlessly applied to the weaknesses and mockeries to be found in the life of the Church. The loyalty of such a mind to Christian faith and practice is in itself a powerful apologetic to a thoughtful student.

BOOKS RECEIVED.

An Elementary Historical Geography of the British Isles, by M. S. Elliot, B.A. (Black's School Geography Series.)

Introduction to Ethics by Moore.

Speeches of Lord Hardinge, Vol. I (Ganesh & Co, Madras) Rs. 2.

Life of Muhammad, by Canon Sell, D. D. (Christian Literature Society, Madras.)

Character in the Making, by Abel J. Jones (Murray) 2*s*. net.

Story of St. George.
Drake and Raleigh
Jack, the Giant Killer
Tales from Grimm
Quentin Durward
} The Children's Classics (Macmillan & Co.)

Report on the Administration of the Punjab and its Dependencies (Government Press, Lahore) Rs 2-13-0.

SCIENCE NOTES.

THE British Antarctic Expedition, which has ended so disastrously in the death of Captain Scott and those who accompanied him to the South Pole, is expected to yield results of the highest scientific value. The object of the Expedition was not simply to reach the South Pole; it was an organised effort to obtain information regarding the Antarctic continent, which covers an area larger than that of Europe, and is for the most part quite unexplored. The telegrams, which have been published, indicate that the fossils and other geological specimens which the leaders of the Expedition brought back with them in their terrible journey from the South Pole are of the greatest interest. It is stated that these specimens show that the Antarctic continent has passed through more than one great change of climate, and that it has been in the course of its geological history connected with Australia on the one hand and South America on the other. Important physical observations have also been obtained by the Expedition, the publication of which will be awaited with the keenest interest.

SINCE the discovery of radium by Madame Curie and the subsequent investigations of other scientists which show that this element is continually disintegrating, breaking down into helium and a whole chain of other products, the possibility of the transmutation of the elements must be regarded as proved. Radium is, however, a substance of quite an exceptional character, being an overloaded element, which disrupts through the force of its own complexity, so that it is not possible to retard or to accelerate the rate of its decomposition. The question took a new aspect when Sir William Ramsay announced that he had discovered that copper could be transmuted. Under the influence of radium emanation, he found that copper salts broke down and were transmuted into the allied elements, lithium and sodium. Sir William also found that under the influence of radium emanation he obtained carbon dioxide from silicon and thorium, the inference being that these elements tended to break down into carbon, which in the presence of oxgyen become carbon dioxide.

RECENT experiments carried out by Sir William Ramsay appear to him to indicate that hydrogen can also be transmuted. He took old X-ray bulbs, and on analysing the gases contained in the glass by means of the combustion tube found as the only gases helium, neon and argon. He also tested such bulbs by heating them to 300°C. and collecting the gases, and found the spectrum of helium and also a small quantity of neon. As a result of these experiments Sir William Ramsay felt sure that the bulbs contained helium and the question now was as to the source of this helium. It might have been derived from the electrons, or from contact with the kathode or anti-kathode, or from the contact of the kathodic rays with the glass. Last summer he found that on treating water with radium emanation, instead of getting helium, neon was got, suggesting that helium and oxygen were together equal to neon, their atomic weights being four, sixteen and twenty respectively.

THIS problem has been more fully investigated by Professor Norman Collie and Mr. H. Patterson. On passing the electric discharge through hydrogen at low pressures they find that neon is present. In view of the possibility of neon entering the glass of the vacuum tube they surrounded the experiment tube with another tube. In the outer tube they had neon and they found no appreciable intensification of the effect. They then tried the same arrangement with helium in the outer tube and again they found neon in the inner tube. A still more remarkable result was obtained when they next tried the experiment with oxygen in the outer tube. On passing a spark through

the outer tube there was a slight explosion due to hydrogen. They then absorbed the oxygen with carbon cooled with liquid air and on testing the gas which remained with electric discharge found helium and neon.

MR. F. SODDY, who has done so much work in this field, states that the apparent formation of helium and neon in vacuum tubes under the influence of the kathode rays has already been observed by others. In 1908 he gave an account of experiments on the appearance of helium in a vacuum tube which he traced to the power of aluminium electrodes of absorbing gases during previous use. Sir J. J. Thomson also maintains that the gases observed by Sir William Ramsay, Professor Collie and Mr. Patterson were in the tubes before they began their experiments. In a letter to *Nature* he gives an account of some experiments he has been making with special reference to a new gas of atomic weight three, which he has discovered and which he calls X 3. The method which he finds to give X 3 and other gases, in the greatest abundance, is to bombard metals with kathode rays for about five or six hours. The metal is raised to a bright red heat and gives the X 3 line, as a rule, accompanied at first by the helium line and somewhat less frequently by the neon line. Sir J. J. Thomson adds that he thinks the reason why helium is obtained by heating the glass of old Röntgen-ray bulbs is that after liberation by the kathode rays, helium either adheres to the surface or is absorbed in a much looser way than before it was liberated.

RECENT PERIODICAL LITERATURE.

CONTEMPORARY REVIEW.

THERE is no article of outstanding interest in the March number of the *Contemporary Review*, and there is only one article that has a special interest to Indian readers.

The problem of the Balkans does not figure so prominently in this number as it has done for some months past; but it is the subject of an article entitled *The Roumano-Bulgarian Controversy* by 'Bulgarian,' and the theme of Dr. Dillon's article on *Foreign Affairs*. In the controversy raised by Roumania at the very moment when peace in the Balkans seemed in sight, 'Bulgarian' sees a parallel to the situation obtaining on the eve of the war between Servia and Bulgaria in 1885. The parties involved in the present controversy differ somewhat,

he says, from those of the earlier controversy, but in all other details the two cases are the same. The same stock of vague pretexts and insincere arguments is being employed and the same procedure is being followed. Everything points to the conclusion that, while some of the actors have been shifted, the stage manager remains the same and is once more at his old game. The stage manager, of course, is Austria, than whom, no toiler in the field of Balkan discord has displayed greater ingenuity. In 1885 the object of the Austrians was to divert the thoughts of the Servians from regions to which they were entitled by right of history and ethnography. Bulgaria was to be made to pay the bill of Servia's territorial ambitions. Now it is Roumania whose frontiers require rectification and who for that purpose has been put up to ask for a slice of Bulgarian territory. 'Bulgarian' takes objection to the claim which she has put forward, and criticises as historically unsound the arguments by which she has sought to justify her claim. She seems to have forgotten, that in 1878 Bulgaria even more than herself was the victim of European diplomacy. He believes, however, that her conduct in the matter is not in accordance with the real sentiments of the Roumanian people ; and he asks, in conclusion, whether the historic mission of Roumania consists solely in sacrificing her interests at the bidding of others.

Dr. Dillon opens his article on *Foreign Affairs* with a review of some of the causes of the general pessimism that prevails in Europe regarding the prospects of peace. The Balkan War, he says, is not the only menace to the general peace. There are the Roumano-Bulgarian dispute and the unsettled state of Turkey, and above all the animosity between Austria and Russia which fills the two nations with groundless distrust of each other. In regard to this gravest of dangers, however, Dr. Dillon is not inclined to be so pessimistic as many of the political prophets. One of the most hopeful features of the European situation, is the growing unwillingness of the Great States, which are armed and presumably eager for the fray, to do anything tending to lead to war. This growing unwillingness to cross the Rubicon has been shown in the case of Austria and Russia no less than in that of other States ; and since the exchange of autograph letters between the two Emperors the political atmosphere has undergone a change that is favourable to the maintenance of peace. Between the two States, there has been a certain antagonism rooted in divergence of political designs in the Near East ever since the days of Catherine II, and now that the Near Eastern problem appears likely to be settled in such a way as to make forever impossible the realisation of Russia's most cherished aims, it is natural that she should feel aggrieved.

Among other questions discussed by Dr. Dillon is that of the financial state of Turkey and the payment of an indemnity to Bulgaria. The finances of the Ottoman Empire are far from flourishing, and if her European provinces are to be taken away from her, Turkey's credit will receive a stunning blow. For several reasons, however, her credit must not be destroyed. Enormous sums of foreign money are invested in Turkey, and the destruction of her credit would entail the financial ruin of many subjects of the Great Powers. These Powers are not at all likely, therefore, to agree to the enaction of a war indemnity by Bulgaria.

Dr. Dillon touches on the circumstances connected with the murder of Nazim Pasha, and proceeds to deal in conclusion with the movements for autonomy that are manifesting themselves in Armenia and Syria. In this connection he suggests that what is wanted is not reform in this or that province of the Turkish Empire but the abolition of the present Ottoman Constitution. This Constitution was first drawn up for a people which was partly European and partly Asiatic, and it contained clauses which seemed irreconcilable with each other and could certainly not be translated into practice. To-day the Ottoman Empire is to all intents and purposes an Asiatic Empire, and the new conditions demand a new constitution. Unless the Ottoman race can draft a suitable Constitution, it must, in Dr. Dillon's opinion, drop the reins of political power and accept foreign guardianship.

The subject of tariff reform is dealt with in a very able article by Mr. L. G. Chiozza Money. It is more than ten years since Mr. Chamberlain took his first step in the great fiscal agitation which has been a prominent feature of British politics ever since. What has been the outcome of these ten years of fiscal controversy? In the opinion of Mr. Chiozza Money it has been a great strengthening of the position of Free Trade in the United Kingdom. When Mr. Chamberlain advocated Colonial Preference, he laid stress upon it as a means of reviving British industry and trade. As for the need for Preference from the Colonial point of view, Mr. Chiozza Money brings forward figures to show that it did not exist; and in regard to foreign competition and British trade progress he gives figures to show that Mr. Chamberlain's case there was no stronger. He deals in merciless fashion with recent statements of the case for Tariff Reform by the leaders of the Conservative Party; and gives it as his opinion that Protection within the British Empire is as unjustifiable and unnecessary as Protection between the states of the German Empire. The time will assuredly come when the exchange of products within the British Empire will be free, as it can be made by that greatest of all agents of Free Trade—the Engineer.

Lord Sheffield in a well written article entitled *Lord Haldane and the Prospects of Educational Reform* takes a somewhat less optimistic view of the educational situation in England than did Lord Haldane in his recent pronouncement on the subject, and criticises some of his statements and proposals. He is by no means so hopeful as Lord Haldane in regard to the matter of getting rid of the religious difficulty. He differs from Lord Haldane where he says that he would deal with education by working from the top downwards. He recognises the importance of a general advance in education at all its stages and the need to bear in mind every branch and grade of education, but he says there may be great danger in making Higher Education the starting point and seeking to correlate all other Education to it. Lord Haldane said that he had consulted experts, but Lord Sheffield says that he would like to know who these experts were. In consulting experts, he says, we may be consulting persons mainly interested in education above Elementary and not always free from social prejudice and even social selfishness. As Elementary Education is the only education open to at least five-sixths of the nation, it should be made as complete and efficient as possible. In this connexion Lord Sheffield calls attention to certain defects of the Act of 1902. This Act, Lord Haldane says, has broken down the barriers between Elementary and Secondary Education. It has done nothing of the sort, Lord Sheffield declares. It has rather emphasised them. It has deprived the Elementary authority of the right to carry on evening continuation schools ; and it has created an authority, largely under the influence of persons interested in Secondary Education which has shown a marked unwillingness to make adequate provision for Elementary School accommodation. Since the passing of the Act of 1902, there has been an arrest in the growth of school attendance, consequent on the reluctance of local authorities to burden themselves in erecting schools.

Lord Sheffield calls attention to the waste caused by the existence of a large number of schools near to each other and to the inefficiency of administration arising from the retention of certain powers of management in the hands of local managers whose schools have been made a charge on the rates. He also criticises the English scheme for the recruitment of the teaching profession and strongly advises its assimilation to the scheme in operation in Scotland.

The question of " Woman Suffrage" is dealt with in an illuminating and sensible article contributed by Mr. F. D. Acland, who begins by giving a short survey of the fortunes and misfortunes of Woman Suffrage in the House of Commons. The recent setback to the suffrage cause he unhesitatingly assigns to militancy. In 1910 and 1911, the atmosphere was favourable to woman's cause, with the re-

sult that the anti-suffrage vote in each of these years was comparatively small. But the revival of militancy has caused a distinct change in the situation. In particular it has deterred the doubtful friend of the cause from giving support to it, while at the same time it has confirmed the doubtful opponent in his opposition. He thinks the main difficulty of the present situation will be got over by the introduction of a private Members' Bill in the coming session of Parliament, though he admits that procedure by private Members' Bill has peculiar difficulties of its own.

On the whole Mr. Acland is inclined to take a hopeful view of the situation as regards woman suffage. Each year, he says, the arguments of anti-suffragists grow weaker, and the injustice of excluding women from the rights and duties of full citizenship become more glaring. The argument used by anti-suffragists are mainly two, and these Mr. Acland disposes of in a very few words. It is said that women are unfitted to vote by nature. The answer to this is that if women are fitted to pay taxes and to exert something more than a mere childish obedience to law, if they are fitted as they have shown themselves to be to exercise a wise influence in administering and suggesting legislation, then they must be fitted to vote for representatives in parliament. If the right to vote is to be based on personality rather than on property, then it should belong to women as well as to men. But it may be said that women are by education unfit to vote. To this Mr. Acland replies that women are now much better educated than were the new male voters of 1832, 1867, or even 1885, and that they have developed in an extraordinary way in response to the new ideals of female education which replaced those of a hundred years ago or even less. To those who admit that woman suffrage is coming but think there is no need to hurry about it, Mr. Acland replies that the great majority of organised intelligent women demand the vote as a primary necessity for useful service. If this could be effectively brought home to those who are called upon to legislate, we believe the case for woman suffrage would be felt to be irresistible.

Mr. J. Allen Baker discusses the proposals that have been put forward by Sir Wilfrid Laurier and Mr. Borden for enabling Canada to take her share in the naval defence of the Empire. In an article published in the January number of the *Contemporary* Mr. Harmer Greenwood contended that Mr. Borden's proposals are the most satisfactory that can be devised, both from the Canadian and from the Imperial point of view. In that article he defended Mr. Borden's proposals solely on the ground of an international emergency. Mr. Allen Baker thinks there was more than this behind

these proposals, but accepting Mr. Greenwood's view of the matter he proceeds to compare the international situation of 1912 with that of 1911 when the British admiralty approved of different proposals, and he comes to the conclusion that there was nothing in the situation of 1912 to justify the statements that an international emergency had arisen. Having shown that the arguments adduced in defence of the exceptional proposals favoured by Mr. Borden are entirely inadequate, he proceeds to show why he prefers Sir Wilfrid Laurier's permanent policy, and gives six reasons that can be urged in support of it. Mr. Greenwood, he says, admits that these reasons are valid, and argues that between Mr. Bordon and Sir Wilfrid Laurier there is only one point of dispute—a question of fact. Mr. Allen Baker is of opinion that in this he is wrong. He is of opinion that Mr. Borden is against the creation of a Canadian navy, which is an essential part of the policy of Sir Wilfrid Laurier. He himself favours the policy of Sir Wilfrid Laurier as the one most likely to guarantee the ultimate strength and unity of the Empire.

Rev. Dr. W.B. Selbie, in an article entitled *Some Modern Anglican Theology* gives an account of the contents of a volume of theological essays recently published by seven Oxford men. The book has been written with the object of bringing theology into harmony with science, philosophy, and scholarship, and is thus meant to do for Anglican theology at the present time what was done by the publication of *Essays and Reviews* in 1860 and of *Lux Mundi* thirty years later. It is, says Dr. Selbie, a typically Oxford production. It is both devout and scholarly, written with taste and balance, in thoroughly readable style, and with a courage and candour that are altogether admirable. But its outlook is limited, not to say parochial. There is hardly a reference in it to the theology of the Reformation, and the great movements in Germany, dating from Schleiermacher and Ritschl, receive only the slightest notice. Little is said of the positive and constructive work that is being done in Germany and by many English and Scottish theologians outside the Church of England.

Dr. Selbie passes in review several of the essays, and on the whole he finds much to admire in them. All the writers, he says, have before them a dominant religious aim, and this gives weight and gravity to their work, they display very little of the temper that is merely controversial. As resting on a living religious experience which it seeks to make the ground of reasoned faith, the book may be regarded as a real contribution to the development of religious thought.

Saint Nihal Singh contributes an article entitled *India's Untouchables*, in which he calls attention to the degraded position occu-

pied by a large number of the people of this country, and gives an account of some of the efforts that are being made by high caste Hindus to wipe away the reproach of condemning millions of their fellow-countrymen to suffer from the accident of birth. He also directs attention to the change that is coming over the lower classes themselves, and to movements among them for improving their position.

Sir Laurence Gomme deals with the chaotic state of local Government in England, due to legislation which is pouring duty upon duty on local authorities but fails to entrust them with the organisation and power for the performance of these duties.

Mr. William Stretford deals with the problem of *The Black, Brown, and White in South Africa*; Miss Frances Pitt writes on *The Colours of Birds' Eggs*; and Miss S. Gertrude Ford contributes an article on Adam Lindsay Gordon, the national poet of Australia. The Literary Supplement includes a short article on *Self-Sacrifice and Tragedy* suggested probably by the recent Antarctic disaster.

NINETEENTH CENTURY.

THE March *Nineteenth Century* contains a large number of articles on subjects of unusual interest at the present time. By far the greater proportion deals with politics. Among these are—*National Safety*, treated from three points of view, *The Imperial Idea*, by Dr. F. B. Vrooman; *The Final Solution of the Eastern Question*, by Sir Harry Johnston; *Roumanian Policy and the Peace of Europe*, by J.E. Barker; *The Principle of the Minimum Wage*, by the Professor of Political Economy at Cambridge; and *The Trend of Politics in Spain*, by B. Whishaw. Other articles deal with the *Feminist Question*, the *Morals of French Plays*, the *Work of the War Correspondent*, the *Famine in the Transkei*, the *Art of Alma Tadema*, *The Chatalja Lines during the November Battle*, and the *Art of Conversation*.

But perhaps the article which concerns India most nearly is Sir Henry Prinsep's on *The Indian Civil Service, A Retrospect and a Prospect*. At present the Indian Civil Service consists of about 1,200 members who are responsible for the good government of some 230,000,000 people, and it is recruited annually, on an average, by fifty men who have obtained their appointments through a competitive examination, open to all natural born subjects of the British crown, which is held in London.

At first the East India Company was only a mercantile company. Its senior officers were called factors, the juniors writers. After Plassey these officers were compelled by force of circumstances to assume the responsibilities of Government. "These men were the original members

of the I.C.S., which was, however, not regularly formed until 1793, when 33 Geo. III c. 52 reserved to the members of the Covenanted Civil Service the principal civil offices in India under the rank of Members of Council. The I.C S. was termed 'covenanted' because appointments to it were made under covenants executed by those appointed. The same act prescribed the age of entrance as between fifteen and twenty-two.

Lord Wellesley in 1801 established a college at Fort William (Calcutta), 'for the instruction of the Indian Civil Servants in such branches of literature, science, and knowledge as may be necessary to qualify them for the discharge of their duties.' This college was later transferred to Haileybury, where it remained till 1858, 'when the system of entrance into the Indian Civil Service through competitive examinations came into full operation. It was from Haileybury that men like Lord Lawrence, Sir Bartle Frere, and Sir Richard Temple came.

In 1855 began the third stage of the history of the Indian Civil Service, for in this year the first examination under the present system was held.

During the fifty years between 1855—1906, there have been considerable changes in the age limits, which have varied from seventeen to nineteen in 1878 to twenty-two to twenty-four in 1906.

On passing this examination the probationers undergo a preliminary course of training. At first this was usually spent in London, but in recent years the older Universities secure most of the candidates. The programme of examinations is specially suited to the courses of study at Oxford and Cambridge, so that these Universities have practically secured the education of those who succeed at the competitive examination and the further special instruction during the probationary period. Thus :—

In	1910	out	of	60	passed	54	were from Oxford or Cambridge.
„	1911	„	„	53	„	41	do.
„	1912	„	„	45	„	36	do.

Sir Henry Prinsep, while not undervaluing a good education, seems disposed to think that 'situations which an Indian Civil Servant is often called upon to fill call for the display of qualities which an advanced education and a mature age are less likely to develop than in a younge and more impressionable man. A younger man too is more likely to be absorbed in his public duties, even of a trivial character, than one of twenty-five years of age whose habits and ideas of life have been formed on European models.'

The author is concerned by the serious falling off in the quality of the Indian Civil Servants. The examination-tests show that the best men do not go to India. This he ascribes to 'the uncertainty

of prospects in the Indian Civil Service which has had this malignant influence, coupled with habits formed, and not easily displaced, in a residence in England up to twenty-four years of age among friends and cherished associations.' This too he holds may make it more difficult to become acclimatised. He quotes Lord Lawrence's translation of '*Mens sana in corpore sano*'—'a good constitution before brains,' with approval. He is opposed 'to the too easy and too extensive admission of natives of India, and to the reduction of the numbers of the members of the English Civil Service."

"The constitution," he says, "of the Public Service Commission has not received public approval. Few of its members have any knowledge of the needs of Indian administration; few have any experience to enable them to properly test the evidence that will be placed before them; and some entered on their most responsible duties full of prejudice, and with opinions indicating the absence of an open mind. May their report show that the apprehensions which have reasonably arisen are unfounded."

Mrs. Colquhoun's article entitled 'Quo Vadis, Femina?' is a very sane and clear-sighted enquiry into some of the results of feminism.

THE FORTNIGHTLY REVIEW.

THE recent fall of Adrianople brings the end of the present war in the Balkans in sight. At this moment then when the triumph of the allies is secure it is interesting to find in this month's *Fortnightly Review* a detailed account of the history of the formation of the Balkan League written under the *nom de guerre* "M."

For the last twenty-five years the history of the Slav States in the Balkans has been one mainly of bitter strife and mutual animosity. The ancient feuds remained intact after the meeting of the Congress of Berlin which in fact served only to intensify these feuds and to sow fresh seeds of discord. 1878 saw by this convention Bosnia and Herzegovina ceded to Austria instead of being united to Servia. Greece, Montenegro and Bulgaria were likewise disappointed in their hopes. Worst of all Turkey was left in charge of Macedonia. Since that time the possibility of union between the Balkan nations has from time to time been considered as when in 1897 Greece in her struggle against Turkey approached Bulgaria for help in her time of need. Bulgaria then refused assistance probably because she had not been fully consulted before war began and also because the policy of the Balkan peoples was at that time to cultivate the friendship of Turkey. When the revolt in Macedonia arose during 1903, relations between Bulgaria, Servia and Greece were far from friendly and remained so for some few years. Meantime

Servia had thrown off the yoke of Austrian domination and come under the influence of Russia, the great champion and supporter of the Balkan Slavs. The advent of the Young Turks which followed soon after instead of furthering the union of the Balkan States created at first a crisis in which Servia and Greece sympathised with Turkey while Bulgaria obtained its independence. In 1910-1911 relations between that state and the Ottoman Empire became once more strained owing to the fact that the Turkish Government were far from conciliatory especially in the matter of a commercial treaty and the junction of the railways of the two countries. As usual Turkey refused to keep her promises, and went back upon her agreement authorising the union of railway systems after Bulgaria had completed her part of the work at very considerable expense. The murder of a Bulgarian officer by Turkish soldiers in the frontier heightened the popular discontent in Bulgaria especially when the offenders were acquitted by the courtmartial that tried them.

This was the position of affairs when the Turco-Italian war commenced. The Bulgarian Government failing to improve their relations with Turkey successfully won over Servia to a joint agreement to ameliorate the pitiful condition of their compatriots in Macedonia. Negotiations between the two countries proceeded smoothly. This marked the real commencement of the Balkan League. Bulgaria next sounded Greece who welcomed the proposal all the more as it was unexpected. Montenegro was omitted at this stage of the negotiations because she had no direct interest in Macedonia, besides the Bulgarian Government knew quite well that the feelings of King Nicolas assured to them his aid whenever asked. Sofia was all along the centre from which these arrangements were made—the first and next important fact being a complete understanding between Bulgaria and Servia.

Thus the four Slav States united in order to secure autonomous government for Macedonia by pacific means if possible, but if necessity compelled them these four allies agreed to wage joint war against Turkey. At the same time it was arranged that whenever Macedonia secured self-government, European Turkey should be divided into spheres of influence, Servia retaining Old Servia, and Macedonia north of the Shar mountains, and Bulgaria the part lying south of this range. Servia and Bulgaria secured their several interests before opening negotiations with Greece and with Montenegro which latter however was to be financed by Bulgaria should war break out. King Nicolas indeed was so keen to begin the fight that he offered to strike the first blow single-handed provided the others joined him within a month of the outbreak of hostilities. Servia and Greece have no territorial arrangements between them, but Servia and Montenegro await the decision of some

of the Balkan rulers concerning partition of the country around Novi-Bazar.

In August 1912 Turkish massacres began in Macedonia. The European Powers, when approached on the subject of autonomy for Macedonia, all gave discouraging replies. The Turco-Italian war was in its last stages. Turkey was asked to fulfil her obligations under the Treaty of Berlin and on her failing to comply, war was declared, the subsequent details of which are fresh in all minds.

The success of the Balkan League has far exceeded the expectations of its promoters. It now remains to be seen whether it will be permanent and result in a Balkan confederation or whether it will merely produce further strife and discord when the fruits of victory are being reaped.

COLLEGE NOTES.

BY the time this magazine is in the hands of our readers, the College will have ceased to be in session: the first and third year students will be seeking refuge from the moist heat of Madras in cooler or drier climates as the case may be, while their confreres of the second and fourth year will be undergoing examination at the hands of the University, not without anticipatory ideas of the freedom which awaits them when their ordeal is over. The end of the short term generally sees, besides, the departure from the country of more than one member of the College staff. Mr. Pittendrigh is going home on a short furlough which will extend over not more than ten weeks in the next term. Mr. Macphail will also avail himself of his furlough when he is relieved of the responsibilities of Bursar by Mr. Meston, who is expected to arrive in Madras towards the end of this month. Mr. D. K. Wilson, who came out as Professor of Chemistry in July 1911, is going home for good. During these two years, the period of his engagement with the College, Mr. Wilson has become quite a *persona grata* with the Chemistry students of the College, who on the 19th ultimo presented him with a farewell address enclosed in a sandal-wood box, in which they testified to the pleasure and the profit they derived from his clear expositions and neat demonstrations. Mr. Wilson in his reply said that though when he first arrived he felt the climate too hot, he found in course of time effective shelter in his College work, feeling happiest when most busy. Now that he was going away, he was tempted to ask himself what permanent results were produced. He was not thinking merely of examination results.

much as anyone, "lived" his part. Ariel was rather an obstreperously athletic spirit, but overcame the difficulties of his part very well (they were extraordinary difficulties owing to lack of complicated stage machinery). Ariel, by the by, should have been, if possible, kept in subdued limelight all the time, and the device of the two lemonade-bottles and the collapsible table was not a "quaint device" in the Shakespearean sense but "quaint" in a sense much less fortunate. Caliban was triumphant, especially in his first appearance. The necessities of moving were against his preservation of horribleness without absurdity. His one great groan was a masterpiece, but he should not have snapped at Stephano in that dog-like way. Caliban is very far removed from the beast. Trinculo and Stephano played their parts with great zest and humour. Willingly would I make further references, but time and remembrance fail me.

J. C. ROLLO.

THE Valedictory meeting of the Associated Societies of the College was held in the Anderson Hall on Friday, the 10th March. The Hon'ble the Chief Justice presided, and the usual address was delivered by Mr. S. Srinivasa Iyengar, High Court Vakil, who spoke on some Educational Ideals and Methods. Mr. Srinivasa Iyengar is well known at the bar not only for his sound learning but also for his shrewd arguments and commonsense views, and a readiness to face facts before attempting to build theories thereon. These mental characteristics were clearly discernible in his observations on educational movements in the country. It is the fashion with certain grown-up people, especially if they have achieved a measure of what the world acclaims as success, when talking of the rising generation, to comfort themselves with the belief that their own generation was superior, and to indulge in a pessimism about the present which is but a subtle form of self-laudation. Mr. Srinivasa Iyengar on the other hand had no hesitation in asserting that the general prospects of education in India at the present moment were in every way favourable. Students were not now such isolated units, more or less bookish, as they were twenty-five years ago. There was more corporate life among them, thanks to the influence of college hostels. Another feature of present-day education was specialisation which the speaker regarded as on the whole a gain, though he disapproved, as unsuited to the South Indian intellect, of tuition consisting purely of professional lectures. He suggested that students should be made to do solid reading during class hours, so that they might not be over-burdened with home work. Is this not a description, we ask, of the work our students do in the library hours? We know from experience how thankful some students feel for these periods of enforced freedom from speech, in which they acquire not

only knowledge but habits and methods of study which make private reading a delight to them.

The speaker then proceeded to examine the common allegation that there was a decline in the spirit of reverence among the young. The complaint was in itself an example and an outcome of the inclination to discount attempts to look below the surface without taking things for granted. The Indian intellect, said the lecturer, was versatile, acute, subtle, refined, etc., but lacked the firmness and strength which made for energetic and sustained investigation and for method and accuracy. It set a high value on intellectual operations in themselves without regard for, and without subordinating them to, moral objectives which should guide and inspire them. In this respect fifty years of English education had not produced a perceptible change, and the men of India had yet a great deal to learn from the men of Europe. There was nothing which perturbed an Indian mind so much as being called on to form accurate and reliable judgments. The remedy for this defect was to be found in scientific training which alone could give the necessary assurance and stamina. The people of India had had enough of the *Asrama* system of education which was responsible, said Mr. Srinivasa Iyengar, for present-day intellectual stagnation. "Under that system every branch of knowledge was made part and parcel of a revealed religion and only scholiasts had any right to alter or improve knowledge in any way. To put the matter in other words, secular education was not divorced from religious as should have been done, and instead all kinds of knowledge, scientific, geographical, sociological, astronomical etc., were grouped under one head and made a part of the unalterable *Smritis*. The result was a wholesale intellectual stagnation, and barring the fact that every child in India was born a philosopher, Indians were behind in many important branches of knowledge."

While there is a sense in which secular education should *not* be divorced from religion—and indeed all knowledge is both secular and religious, both practical and ideal, so that the distinction between the two vanishes except in thought—there is no denying that intellectual progress has been hindered in this country by a constant seeking of sanction from so-called religious authorities. It is not alone in the intellectual sphere but also in the social that religion has stood in the path of progress. The *Asrama* system was confined, said Mr. Srinivasa Iyengar, to a particular class, namely, the Brahmins. It did not moreover allow of a free interchange of ideas. On the other hand, as Mr. Srinivasa Iyengar pointed out, Western education was broad based on democratic ideals, and if Indians wanted Western education, they could not possibly have all of it and at the same time maintain their

caste. "Indians should unhesitatingly brush aside everything which hampered in any way their acquisition of Western knowledge. They should throw down the barriers which prevented them from marching onward. (Cheers). They should not be unjust to any section of the community, and they should go through a purifying process by attempting to be perfectly just and fair towards the members of every one of the various races inhabiting India."

Sir Arnold White, in thanking the lecturer for his very thoughtful address, noticed its extreme frankness. He agreed, however, in thinking that the prospects of education in this country were never more favourable than now. "There was no question more intimately bound up with the welfare of the country than this great question of education—the general education of the great body of the people and not mere higher education alone. They were all aware how statesmen and officials were interesting themselves in the matter. His Majesty the King Emperor himself not long ago spoke words which showed what intense personal interest he was taking in the educational problem of India. Most of those present had also probably read the recent Educational Despatch of the Imperial Government containing important pronouncements on the subject. It was clear from all this that the spirit of the age fully realised the importance of education." Sir Arnold White in conclusion referred to "the great influence exercised by the Rev. Dr. Miller in educational matters, and hoped that that influence would endure for many generations to come. Another man who was also influencing Indian education immensely was the Hon'ble Mr. G. K. Gokhale. He was a man of different type from Dr. Miller, but both of them were animated by a single-minded purpose to further the progress of Indian education."

The meeting terminated with a hearty vote of thanks to the Honourable Chairman and the learned lecturers.

DR. MILLER'S letter on 'Dress' read at the last College Day and published in our January issue has evoked considerable discussion both in the press and in private circles, among Europeans interested in Indians and Indians given to social introspection. About the principles enunciated by Dr. Miller with so much force and fervour, there is general agreement, though it is felt that he does not allow sufficient weight to one primary factor which determines the clothing which people wear—practical convenience and suitability for the work in which the wearers are habitually engaged. Artistic considerations require to be balanced and combined with practical utility, and personal predilections which in this case coincide with large national considerations have to be given effect to with regard to the exigencies of the situation. Even

where thorough agreement exists with regard to the ruling considerations, difference comes in when the particular form of dress has to be decided. This we daresay will not surprise Dr. Miller, his object being to secure earnest discussion and earnest endeavour springing out of it rather than a slavish adoption of his views. In the treatment of his Old Boys—whatever he might have been to them when they were young—he has never been a legislator, he would rather be a jurist or

> A poet hidden
> In the light of thought,
> Singing hymns unbidden,
> Till the world is wrought.
> To sympathy with hopes and fears it heeded not.

That his exhortations have *not* fallen on deaf ears or indifferent hearts is proved by the following reply which the College Day Association have addressed to him:—

Reverend and Dear Sir,

We should first like to express our sense of thankfulness to you for the kind annual messages which you have been sending since your departure from Madras. We are glad to think "our welfare and the welfare of our country have still a dominating hold on your accustomed thoughts and deepest feelings." We are particularly thankful for your message this year, in which you have drawn our attention to a question which is "one of those which may well involve weightier issues than are obvious to superficial minds." We presume that you may be interested to know our opinions on the question you have raised, and so we send them on to you, in the hope that they will be found to be not inconsistent with the ideals and traditions of the Madras Christian College.

We admit at once that external things like dress may sometimes have undreamt of effect on social and moral life. We further cordially agree with you in thinking that we should not "let ourselves be unthinking and slavish followers of customs that are alien to our native land," and that we ought to feel bound "to make it visible to all men that we are proud to belong to a country that has traditions and a culture of its own." We may assure you that we have weighed the suggestions which you have made with the attention and respect they demand as coming from you.

We agree with you in thinking that there is a broad distinction between all the Indian fashions of dress on the one hand and the present fashions of Western Europe on the other. And we are anxious that our aim ought to be to secure that the dress of our men of culture shall be "obviously Indian and not European in cut or colour or material." We have come to this conclusion after deliberately considering your reasons in favour of this course, expecially because it is "our earnest, our impassioned desire that influence should pass freely between us and those whom it ought to be a foremost object in our lives to elevate and guide." We have also been considerably influenced in our decision by our genuine anxiety "to secure a free and open field for the discussion of the many grave and difficult problems which

will have to be solved somehow, if India is to secure such influence as it may justly aspire to exercise on the current of men's thought and the future history of the human race."

It is evident from your letter that you do not want us to discuss in detail the exact dress to be adopted by the modern cultured Indian. But we may be permitted to make one or two observations as to why the imitation of Western costumes has gone so far as it has gone in India. A predominant reason is, no doubt, that the members of a subject race have a tendency to imitate those of the ruling race. But we believe this is not the sole reason. It is partly due to the fact that many Indians believe that Europeans prefer that Indians should adopt the European mode of dress; also the fact the Europeans here on some occasions profess to disapprove of Indians dressed in Indian fashion. As an illustration, it may be pointed out that one of the reasons given by the Europeans for not admitting Indians into European Clubs is that they are not dressed " properly ", i. e., in the Western fashion.

But it must also be added that in the opinion of those who have worn both kinds of dress, the European trousers are more suitable than the Indian *dhoti*, as worn in South India, for the office and for the shop which are the places where most of the cultured Indians have to earn their livelihood. We would, however, add that if the *dhoti* is worn in a less cumbrous manner, with socks and shoes, it will be found quite as convenient and more comfortable.

While saying all this we do not want to be understood as favouring the imitation of Western costumes. We would rather leave it to natural evolution to adjust the dress of the Indian to his requirements. But we would qualify the process by adding that we do not include conscious and servile imitation among the ways in which evolution works its purpose.

There is one peculiar article of Indian dress which we would always retain and that is the head-dress, whatever its size, shape or colour, although there is a desire to put it off during business hours. We have thought it fit to refer to these details in this letter, which is expressly confined to general issues, in order to assure you of our genuine desire that the dress of the Indian, through whatever vicissitudes it may pass, should have some characteristic feature to show that it is Indian. We are anxious that the most cultured and refined Indians ought to make it evident by their dress, as in other ways, that they are proud to belong to a country with a great past and, so please God, with a greater future.

We are happy to hear from friends who have seen you recently that you enjoy on the whole good health, and are working with your accustomed earnestness for the cause of the College which is also the cause of the South Indian people.

We remain,
On behalf of the College Day Association,
Yours sincerely,

P. R. SUNDARA AIYAR.
T. RAMAKRISHNA PILLAI.
O. KANDASWAMI CHETTI.
JOSEPH MULIYIL.
S. SATYAMURTHI.

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